

# THE RELIGIOUS INSTRUCTOR.

PUBLISHED MONTHLY.

UNDER THE SUPERINTENDENCE OF SEVERAL MINISTERS OF  
THE PRESBYTERIAN CHURCH.

VOL. I.]

JUNE, 1811.

[No. X.

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ADDRESS TO CHRISTIANS  
RECOMMENDING THE  
*DISTRIBUTION OF CHEAP RELIGIOUS TRACTS.*

CONTINUED.

*It should be full of ideas.* There are but few instances in which this quality can be dispensed with. It is but a small present, therefore should be made as valuable as possible. Its value will rise in proportion to the number of precious truths which it contains. To ring a change upon two or three ideas is likely to be of little service; it is but a mere taste of food. But when every sentence contains something useful and something new, there is in a little tract an abundant meal of the bread of life. For this purpose, truth should be compressed. The motto of every tract should be, *Multum in parvo;* and if the foregoing qualities be attended to, there is no danger of comprising too much. In preaching it may be necessary to dilate more, and to spread out truth to a larger extent; but in a printed tract, that is not necessary; for it is one of the advantages of reading above hearing, that a person may go over any part of the subject again and again, till he fully comprehends it, and lays it up in his mind. One of the excellencies of sacred scripture is its fulness of truth, and yet what book is so plain? The more a tract imitates it in this respect, the more valuable and the more useful, through the divine blessing, it is likely to prove.

What has been just hinted at before requires to be enlarged on, namely; that in a collection of tracts, besides those which are of common concern, there should be some adapted to *various situations and conditions.* General exhortations, men are too apt to consider as things with which they have no immediate concern. When an address is particular and directed to a specified situation, it comes home to the man's bosom, who feels himself described; and it has a more powerful effect on his mind. In tracts, as in preaching therefore, the more particularly a subject can be brought close to an individual's case and feelings, the more useful it is likely to be. Hence the propriety and neces-

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BIOGRAPHY.

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*Account of Krishna Prisada, the first Brahmun, baptized by the brethren of the Serampore mission, who died on the 24th July, 1806, at Berhampore, aged about 20 years.*

On the 24th of July, 1806, died at Berhampore, Krishna Prisada, a converted brahmun, who was baptized at Serampore on the 22d January, 1803, and was chosen a deacon of the Serampore church on the 27th January, 1806. He was born at Bhalooka, a village near Nuvudweepa.

Respecting this Brother, the Brethren of the Mission cannot doubt of his final safety, and of his now standing before the throne of the Lamb, when they consider the following circumstances :

*His decided trust in Christ, and uniform Christian walk.*  
Trained up in the idea of procuring heaven by his own works, he was a striking proof of the reality of that change which the gospel produces on all who heartily believe it. Though his evangelical views were more obscure at the beginning of his course, yet further discoveries of his depravity, added to family and bodily afflictions, brought him to a decided and childlike dependance on our Saviour. When once with Bro. Ward at Seetarama's in Jossore, he read to an enquirer some verses of a Christian tract in Bengalee: when he got to a description of Christ's sufferings, the tears ran down his face plentifully; and for some time he could not proceed for grief. He had a clear conviction of the evil of all he saw, and all he did, and from hence

he was established in this fact, that the work of Christ alone suited his fallen and ruined condition. He saw plainly that there was nothing in all that the Hindoo gods were said to have done that would be of use in the salvation of souls. 'Be it so,' he would say, 'that Rama did this and Krishna that, and Doorga the other—Supposing all this to be true, that Rama fought for and obtained his wife ; that Krishna killed king Kungsha and got his throne ; that Doorga killed a number of usooras ; what good do these things do you or me ? I, who am a sinner, find nothing here by which my sins will go away, and I get heaven ; but Christ bore our sins, their guilt and punishment, and hence He is the Saviour, for his work was for us, and for our salvation. He came for no other purpose—not like Rama for a wife—not like Krishna for a kingdom ; nor like Doorga to kill usooras and drink their blood, but to seek and save that which was lost, and to become the ransom for sinners.' In this way our brother shewed his own decided preference of Christ, and exhibited the work of Christ in opposition to the Hindoo gods.

Not only by his words did he confess Christ before the brahmuns, and in the very teeth of those who hated him for Christ's sake, but his Christian walk confirmed his testimony, that his Christian profession was genuine. He possessed tenderness of conscience, amongst a people who make sin their play-thing, and amongst whom this sentiment is universal, that sin is the play of the gods. He regarded truth amongst a nation of liars, whose very gods were liars, and whose shastrus, in certain cases, declare the innocence of lying. He was a man of integrity, amongst a nation who value themselves on their dexterity in the arts of deception and fraud. Divine grace thus changed his nature and his habits, and enabled him to make head against sin, which runs through the plains of Bengal like a mighty torrent, carrying all before it into the vortex of hell. It was time that God should work in some such way, and bring forth a seed to serve him out of the very heart of the idolators, for idolatry, by its toleration of sin, by its easy ways of removing it, and by its public spectacles, has drawn the world after it ; hence the Hindoos worship their Ramus and Krishnas, the Musulmans their peers\* (saints) ; the native

\* The Musulmans present offerings to these peers, and perform religious ceremonies to them as the Hindoos to their gods. The Portuguese Catholics find complete substitutes for their former idols in the images of the virgin, &c. On Palm-

Catholics their crucifixes and Virgin Mary's, and in the houses of Europeans their Hindoots' hancee mistresses carry on idolatrous worship.

2.—Another feature in the christian character of this convert was, his decided *rejection of all that is connected with idolatry and strict adherence to Christianity as a system of faith and practice*: Krishna Prisada was never known to lean to idolatry in any one instance. He did not give up the domestic manners and innocent customs of the Hindoos. He was no advocate for making the converts Englishmen, for he knew that this would be a fatal impediment to the reception of the gospel; as the very dress of the English is offensive to the Hindoos. Though in these things, however he was a Hindoo, yet he was never known to have the least desire to give either the forms or the doctrines of the Gospel an idolatrous complexion. Though it was impossible for the Missionaries always to be with him, yet, from the knowledge they had of the state of his mind, they firmly believe, that at the time of bathing he never performed any ceremony connected with idolatry; and that when he saw an image he never bowed to it. Brother Ward has heard him declare, that the repeating of the gytree\* never came into his mind from the time of his coming to Serampore.

*Sunday they present flowers and buds of the date tree to the crucifix, before which these things are laid for a time, and the priest distributes the branches of this tree as holy things among the people who go to church. At the same time he gives them water in which the crucifix has been bathed. They take these home, and preserve or use them as sacred things, in the same way that the Hindoos carry home flowers, fruits &c. that have been offered to their gods. The catholic priest marks the fore-heads of the people with the ashes of the date tree. The Hindoos mark their foreheads with the dirt of the Ganges. The catholics visit the shrines of saints. The Hindoos have their holy places. The catholics have their holy water. The Hindoos sprinkle themselves with the waters of the Ganges. The catholics pray to the saints, as persons placed betwixt God and them. This is the Hindoo idea of the gods. The Hindoo repeats the name of his god, counting the seeds in his mala: the catholic repeats the name of the virgin, counting with his bead-roll. The lower orders regard St. John as a god or saint who presides over fire and let off fire-works, to his honour.*

\* A secret incantation that takes away all sin.

He gave a copy of this infinitely more than free-mason's secret to the Missionaries, as an old rag. He renounced his poita\* of his own accord, and all the honour attending the wearing it. He not only abstained from all the idolatrous shews and night-poojas, dances and songs himself, but was the means of restraining others. He once said to bro. Ward, "Till I got the pamphlets, I did not know that the gods had been guilty of such abominations : I had merely heard that there were such and such gods, and that to worship them was the certain means of salvation. Thousands and thousands are still in my case, carried down the stream without knowing where it is carrying them."

Krishna Prisada was also enabled to appreciate the value of the Christian system. He admired its doctrines. The doctrine of the fall, of the divinity of Christ, of his incarnation, sufferings and death, and of our compleat salvation on the reception of Christ, through the sanctifying influences of the Holy Spirit—these doctrines were cordially received by him as the foundation principles of the gospel. He was a conscientious observer of the times of preaching, prayer and praise. Brother Ward caught him and two other christian families, whose houses joined each other, more than once, at morning family worship, when no one expected that he would call ; and this brother has heard Prisada lament his being sometimes obliged to attend to business early, as it interfered with family worship. In his attendance at the Lord's table he used to shew the greatest reverence for this solemn ordinance. The missionaries endeavour to avoid laying an improper stress on the Lord's supper ; but they have found it difficult to raise the devotional feelings of some of the native members to a proper pitch on these occasions. Little familiarized to a spiritual life, and to the drawing spiritual doctrines from the elements of food, like the Corinthians, all converts recently turned from heathenism are, perhaps, in danger of under-rating the importance and solemnity of the Lord's supper. After the real design of the ordinance and the many spiritual benefits to be derived from a devout attendance upon it, had been explained to this convert, he generally sat in his place with his eyes closed, and abstracted from all around him, appeared to be meditating on a crucified Redeemer.

3. Another feature in the christian character of Krishna Prisada was his diligent perusal of the Holy Scriptures, so

\* A thread thrown over the shoulder, the distinguishing badge of the higher castes.

far as they were printed. Some time before his death he told brother Ward that he had read the New Testament over twice from beginning to end. The last time he went with this brother into Jisosore, he was reading the Psalms and Proverbs, and expressed, at the time he was reading the Proverbs, how much he was pleased with the moral lessons of Solomon. He had also read a good part of the Pentateuch through. He was not a careless reader of the word of God. He made observations as he read, and kept by him a small book for the purpose of inserting such passages as struck his mind, particularly such as expressly related to the expiatory work of our Lord Jesus Christ, and such as might become useful in holding conversations with his fellow countrymen. Brother Ward shewed him a collection which he had made of passages on the great doctrines and duties of Christianity. Prisada urged its being printed, and said it would be very useful. He would say, shewing the Begales Testament to one of his countrymen, "Brother, here is nothing in this book but what is profitable. It is not like the Hindoo shastrus, full of lewd stories. It gives wisdom—and mends the heart."

4th. Other features in the christian character of this deceased brother were—his concern for the purity of the church of which he was a member, and his earnest desire for the universal spread of the gospel. A person not having had the pastoral direction of a church in Europe is but an incompetent judge of the difficulties which the pastors of such churches have to encounter. If all the members of our English churches had been like Krishna Prisada, many poor ministers' hearts had not been broken. He was always an advocate for maintaining a proper discipline, even when some of the native members were ready to revolt, on account of what they supposed to be severity. Unaccustomed to any effectual controul, many converts from heathenism can scarcely bear it from foreigners, whom they are soon ready to suspect, and of whose motives they are frequently, very incompetent judges. Some of the Periodical Accounts of the Moravian missionaries contain one or two instances in which their converts revolted from them, on account of the scripture discipline which they maintained. Krishna Prisada was enabled to perceive that upon the purity of a christian church depended the Divine presence, its energy and prosperity. He was very anxious that the members of the Baptist church at Serampore should be very different people from the native catholics in different parts of India.

He was also very anxious for the spread of the gospel among his benighted countrymen. In one of his journeys with brother Ward, he said, he should rejoice when he had cleared off the debt he had incurred in building his house, for after that he would devote himself wholly to the work of God. He laboured day and night in getting acquainted with the scriptures, with the proper method of composing discourses, &c. He got an old box, put a shelf in it, and began to collect a library. He got those parts of the Scriptures which were printed, and had them bound in a better style to put in his book-case. When he accompanied brother Ward to Dinaugore, he bore a constant testimony to the truth of the gospel. His discourses often moved that brother, though every idea he gave was familiar, and frequently the attention of the crowd of native hearers under the banyan's shade was fixed and solemn. He made no scruple in avowing that he was a christian, that he had renounced his poita, his cast, his gytree, and his spiritual guide, for Christ, and that he counted all things but dung, to win Christ, and be found in him. He offered also the most solid and satisfactory reasons for the change of sentiment and conduct. At the close of one of these meetings under the tree, brother Ward recollects what they had sung on board the Criterion, and could not but rejoice that God had so literally accomplished what the desire expressed in this hymn:

Bid brahmans preach the heavenly word  
Beneath the banyan's shade, &c.

When this hymn was singing on board the Criterion, that the meanest shoodra would be induced to lose cast for the gospel, was denied by almost all the English in the East, and by hundreds of very orthodox ministers and private christians in England. Yet in five years from that time, an Englishman; a converted youth, the son of Mr. Fernandez a converted brahmun, and a converted kaist'ha, were seen, preaching in Bengalee, under the shade of this sacred tree, and in the villages by the sides of the Ganges from Serampore to Dinaugore, a distance of more than three hundred miles.

5th. Another feature in the christian character of Krishna Prisada was his desire for the salvation of his relations.—He had a relation, a man of property, at Calcutta, at whose house he lived before his conversion. This man was not very inimical to the gospel, but his fears about cast were

great. Krishna Prisada wrote to him again and again, in the most respectful and tender manner, assuring him that he was happy in his choice of Christ and recommended the gospel to his reception. He wrote also to his relations at home on the same subject. He was anxious to get one of his brothers into the brethren's printing office, that he might be under the word; but this young man had too much fear about his cast, to come so near the absorbent powers of the gospel.

6th. This deceased convert not only thus adorned the gospel by a holy life, but by his patience and fortitude under a very long and trying affliction. In the year 1803 he accompanied Mr. John Fernandez and brother Ward to Dina-gepore. He there caught a fever which laid him aside for some time, and which afterwards settled into the spleen, a very common disease in Bengal. In this state he long lingered, and took many medicines, but nothing could remove his disease. For some time he lived at the Mission-house, in order that he might have attendance while taking his medicines. When there, his wife became familiar with a rich Bengalee, and for two or three days lived in a criminal intercourse at this man's house. This, added to Krishna Prisada's long continued bodily afflictions, was a severe trial. He, however, never murmured against God. He was sometimes too peevish with those about him, but he appeared to be happily kept from murmuring against God. Very often the Hindoo idolators, in times of affliction, break out into angry expressions against their gods, telling them that they have made so many offerings to them, and yet they have suffered so much affliction to enter into their families. Some have carried their murmurs so far as to curse their gods, and others have taken their images down, abused them, kicked them out of doors, and destroyed them. Yet Krishna Prisada was never known to utter the least murmur against God, though his afflictions were so severe and long continued.

From several conversations which brother Ward had with him during the latest stages of his affliction, a happy submission to the will of God, founded upon a sense of his own deserts, and upon a knowledge of the glorious character of God, seemed to prevail in his mind.

It is common with the Hindoos and perhaps with all other heathens, to estimate the value of every thing new by the outward happiness which immediately succeeds the embracing it. Hence if a person were to fall sick on the day of his

bsptism, they would consider it as an irrefragable proof that some of the idolators would conclude that Prisada's lying so long afflicted was a proof that it was a punishment for his having renounced the gods, his gooroo, &c. But Krishna Prisada's himself was never overcome in this way, though he was the sufferer. He never thought better of the gods nor worse of christianity on account of his suffering so much after he had em raced the gospel.

Lastly, Krishna Prisada, in the few last weeks of his life, manifested a strong and continued reliance on Christ for salvation. Brother Ward visited him one Lord's day evening, and asked him, as usual, respecting his hope in Christ. He said he had no doubt that Christ could save; his only fear was, lest he should not be found in him; and while he uttered these last words the tears rolled down his cheeks very plentifully. Brother Ward comforted him as well as he was able, by holding up to him the certain salvation of all those who commit their souls into the hands of Jesus.

Towards the last stages of his affliction, Krishna Prisada accompanied brother Moore and Dr. Taylor on a missionary journey, under the idea that the river air would do him good; but by the time he reached Berampore his race was run, and he received the crown of victory.

Respecting this brother's state of mind after he left Serampore, the missionaries have obtained nothing particular. Dr. Taylor and brother Moore knew the language so imperfectly that they could not converse much with him. A letter from Dr. Taylor to brother Marshman, which relates the circumstances of Prisada's death, contains all that is known on this subject.

Berampore, July 24, 1806.

Dear brother Marshman,

" It is with the most sincere grief that I have to inform you of the death of our brother Krishna Prisada. About two days after leaving Serampore we discovered that he was affected with dropsical swellings.

" This morning his difficulty of breathing continued; and a diarrhoea supervened, an almost certain omen of death. I intended to have given some medicine for the diarrhoea, but the cook's boat (in which Prisada lay) was detained behind. On coming up at Berampore, at four o'clock in the afternoon, we learned, that he had died an hour be-

fore; without manifesting any particular symptoms or apprehensions of his speedy dissolution. Having ate a little food he sat up, but soon feeling a pain in his neck he lay down, shut his eyes, and fell asleep—we hope in the Lord Jesus.

“ July 26th. This morning between six and seven, we saw the body of our dear brother committed to the grave.”

Krishna Prisada was buried in the European burying ground at Berhampore.

Thus tranquilly died in the faith of Christ, Krishna Prisada, the brahmun baptized in Bengal. He was baptized on the 22d Jan. 1803, and was chosen deacon the 27th Jan. 1806.

When we consider the age of this convert, (about 21 years) the prejudice and errors to which he was brought up, and the disadvantages under which first converts from heathenism labour, we cannot help glorifying God in him. He and Pitamvura Shingha were distinguished monuments of Christ’s power to save—to save to the uttermost.

What cause of joy and wonder in the conversion of these brethren, from the God dishonouring, man debasing, and soul-polluting sin of idolatry, and from all the abominations and errors of the Hindoo system. These were saved from the thraldom of the casts, from being partners in the abominable idolatries of their countrymen. Prisada was saved from being accessory to the murder of the widows of his family, among whom the burning of widows was practised. One of the native brethren had formerly his hand in the murder, viz. the burning, of several of his family. In one instance he set fire to the pile. Oh! how is Christ to be admired and glorified in the salvation of such. “ Is not this a brand plucked from the burning?”

No doubt Pearce, and Booth, and Stennet, and Francis, yea, all the members of the universal glorified church (for there, blessed be God, distinctions are no more—all are *one* in Christ Jesus) have hailed their arrival in heaven, and with the angels are admiring the Redeemer in them.

May we not imagine that when a fresh arrival is announced to the innumerable multitude around the throne, that there is a universal asking—Who is that? From

whence is he come? Then as in this instance one answers—This is Krishna Prisada, from Serampore, once a brahmum, once an idolator, once employed in the murder of poor widows, once revelling at midnight amid the abominable orgies of Krishna; now he is washed, he is sanctified—and hath made his robes white in the blood of the Lamb, *therefore he is before the throne.*

It will be an amazing sight when believers of all nations shall meet in the Universal Association in heaven.

How will Christ be admired then in this glorious multitude—At the sight of them how will the power and grace of Christ at once strike the mind—

*Europeans* of different nations.

*Africans* of different tribes, the fruit of the labours of Vanderkemp, the Moravians, &c. and others gone to heaven from under the scourge of the slave-dealer.

*Americans*—some Europeans, and others, the fruits of the ministry of Brainard, &c. from among the drunken, scalping American Indians.

*South Americans*—the hard-earned fruits of the labours of our dear Moravian brethren.

Last of all *Asiatics* and among the rest Pitamvura Singha and Krishna Prisada.

Rev. vii. 9. “After this, I beheld, and lo, a great multitude which no man could number of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”

—•—

### *On the work of the Holy Spirit.*

[CONCLUDED.]

Habitual dependence on divine influence is an important duty. This may be considered as opposed to two things, first, to depending on ourselves to the neglect of divine agency; next, to despondency and distrust. When the Holy Spirit has condescended to take the conduct of souls, it is unquestionably great presumption to enter upon duty in the same manner as if no such assistance were needed, or to be expected; and the result will be as with Samson, who said, “I will go forth and shake myself, as in time past, while he wist not that the Lord was departed from him.”

It is one thing to acknowledge a dependence on heavenly influence in speculation, and another thing so to realize and to feel it as to say from the heart, "I will go in the strength of the Lord God." A mere assent to this proposition, that the Spirit must concur in the production of every great work, (an assent not easily withheld without rejecting the scriptures,) falls very short of the practical homage due from feeble worms to so great an Agent; and a most solemn and explicit acknowledgment of entire dependence, may reasonably be expected. When you engage in prayer or in any other duty, endeavour to enter upon it with a serious and deliberate recollection of your need of the Spirit. Let the consciousness of your weakness and insufficiency for every good work, be a sentiment rendered familiar to your minds, and deeply impressed on your hearts.

But while we recommend this, there is another extreme against which we think it our duty to guard you, and that is a disposition to despondency and distrust. We are most ready to acknowledge that the assistance you need is most free and gratuitous, neither given to our deservings, nor flowing from any natural connection subsisting betwixt our endeavours and the exertion of divine agency. The Spirit of God is a free Spirit: and it is impossible to conceive how either faith or prayer should have an intrinsic efficacy in drawing down influence from heaven. There is, however a connection established by divine vouchsafement, which entitles believers to expect, in the use of means, such measures of gracious assistance as are requisite to sustain and support them in their religious course. The Spirit is spoken of as the matter of promise to which every christian is encouraged to look: "the promise is to you and to your children, and to as many at the Lord your God shall call." Agreeable to this, it is represented as the express purpose of Christ's becoming a curse for us, that the "promise of the Spirit might come on the Gentiles through faith." The same expectation is justified by the Saviour's own declaration when on the last and great day of the feast he stood and cried, 'whoever is athirst, let him come unto me and drink, for he that believeth on me, out of his belly shall flow rivers of living water:' this, says the evangelist, 'he spoke of the Spirit, which they that believe on him should receive.'

The readiness of the Holy Ghost to communicate himself to true believers, is also evinced by the tenor of evangelical precepts: "be ye strong in the Lord, and in the power of his might." To command a person to be strong seems strange and unusual language, but is sufficiently ex-

plained when we reflect, that a portion of spiritual power is ready to be communicated to those who duly seek it : " be ye filled with the Spirit," which is the exhortation of the same apostle, takes it for granted that a copious supply is at hand, sufficient to satiate the desire of the saints. We are at a loss to account for such precepts, without supposing an established connection betwixt the condition of believers, and the further communication of divine influence. To the same purpose, Paul speaks with apostolic authority, " this I say, walk in the Spirit, and ye shall not fulfil the lusts of the flesh ;" and Jude inculcates the duty of praying in the Spirit, which would be strange if no assistance were to be obtained ; and as prayer is a duty of daily occurrence, the injunction implies that it is ready to be imparted to christians, not by fits and starts, or at distant intervals, but in a stated regular course.

For this reason, when we hear christians complaining of the habitual withdrawal of the divine presence, we are under the necessity of ascribing it to their own fault : not that we mean to deny there is much of sovereignty in this affair, or that " the Spirit like the wind bloweth where it listeth." But it should be remembered, we are now advertising to the situation of real believers, who are entitled to the promise, and though it is probable there is much of sovereignty exercised even with respect to *them*, we apprehend it rather concerns those influences, which are consolatory than such as are sanctifying ; though there is a degree of satisfaction intermingled with every exercise of genuine piety, yet it is manifest, some influences of the Spirit tend more immediately to comfort, others to purification. Some are engaged in the fixed contemplation of objects which exist out of ourselves, the perfections of God, the excellency of Christ, the admirable constitution of the gospel, accompanied with the delightful connexion of a personal interest in whatever comes under our view ; the natural fruit of which is *joy unspeakable and full of glory*. By others, we are more immediately impressed with a lasting sense of our extreme unworthiness, and made to mourn over remaining corruption, and the criminal defects inherent in our best services.

In the midst of such exercises, it is possible hope may languish and comfort be reduced to a low ebb, yet the divine life may be still advancing, and the soul growing in humility, deadness to the world, and the mortification of her own will, as the sap during winter retires to the root.

of the plant, ready to ascend and produce verdure and beauty on the return of Spring. This is the will of God, even our sanctification ; and though he delights in comforting his people at proper seasons, he is much less intent on this, than in promoting their spiritual improvement, to which in this their probationary state every thing is made subservient. Let us not then confound the decay of consolation with the decay of piety, nor imagine we can want the ideas necessary to prevent the latter, unless we have forfeited them by presumption, negligence and sloth. Whenever christians sensibly decline in religion, they ought to charge themselves with the guilt of having grieved the Spirit ; they should take the alarm, *repent and do their first works* ; they are suffering under the rebukes of that paternal justice, which God exercises in his own family. Such a measure of gracious assistance in the use of means, being by the tenor of the new covenant *ascertained to* real christians, as is requisite for their comfortable walk with God, to find it withheld, should engage them in deep searchings of heart ; and make them fear lest *a promise being left them of entering into rest, they should appear to come short of it.*

If we wish to enjoy the light of the Spirit, we must take care to maintain a deportment suited to the character of that divine agent. When the apostle exhorts us not to grieve the Spirit of God, by which we are sealed to the day of redemption, it is forcibly implied that he is susceptible of offence, and that to offend him involves heinous ingratitude and folly ; ingratitude, for what a requital is this for being sealed to the day of redemption ; and folly, inasmuch as we may fitly say on this, as Paul did on a different occasion, “ who is he that maketh us glad, but the same that is made sorry by us :” have we any other comforter when he is withdrawn ? Is there a single ray of light can visit us in his absence, or can we be safe for a moment without his guidance and support ? If the immense and infinite Spirit, by a mysterious condescension, deigns to take the conduct of a worm, ought it not to yield the most implicit submission ? The appropriate duty owing to a faithful and experienced guide is a ready compliance with his dictates ; and how much more may this be expected, when the disparity betwixt the parties in question is no less than infinite.— The language of the Holy Ghost, in describing the manners of the ancient Israelites, is awfully munitory to professors in every age ; “ they rebelled and vexed his Holy Spirit, therefore he turned to be their enemy and fought against

them." As we wish to avoid whatever is more curious than useful, we shall not stay to enquire precisely on what occasions, or to what extent the Spirit is capable of being resisted; it may be sufficient to observe, it is evident from melancholy experience, that it is very possible to neglect what is the obvious tendency of his motions, which is invariably to produce universal holiness. *The fruit of the Spirit is love, joy, peace, long suffering, goodness, meekness, gentleness, temperance, faith:* whatever is contrary to these involves an opposition to the Spirit, and is directly calculated to quench his sacred influence. From his descending on Christ in the form of a dove, as well as from many express declarations of scripture, we may with certainty conclude the indulgence of all the irascible and malignant passions to be peculiarly repugnant to his nature; and it is remarkable, that the injunction of not grieving the Holy Spirit, is immediately followed by a particular caution against cherishing such dispositions: "let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ sake hath forgiven you." Have you not found by experience, that the indulgence of the former has destroyed that self-recollection and composure, which are so essential to devotion. Vindictive passions surround the soul with a sort of turbulent atmosphere, than which nothing can be conceived more opposite to that calm and holy light in which the blessed Spirit loves to dwell. The indulgence of sensual lusts, or of whatever enslave the soul to the appetites of the body, in violation of the rules of sobriety and chastity, it seems almost unnecessary to add, must have a direct tendency to quench the sacred influences: wherever such desires prevail, they war against the soul, immerse it in carnality, and utterly indispose it to every thing spiritual and heavenly. *That which is born of the Spirit is Spirit,* it bears a resemblance to its author in being a spiritual production, which requires to be nourished by divine meditation, by pure and holy thoughts.

If you wish to live in the fellowship of the Spirit, you must guard with no less care against the encroachments of worldly-mindedness, recollecting we are christians just as far as our treasurers and our hearts are placed in heaven and no farther. A heart overcharged with the cares of this world, is as disqualified for converse with God, and for walking in the Spirit, as by surfeiting and drunkenness; to which, by their

tendency to intoxicate and stupify, they bear a great resemblance.

How many, by an immoderate attachment to wealth, and by being determined at all events to become rich, *have fallen into divers foolish and hurtful lusts, and pierced themselves through with many sorrows*; and where the result has not been so signally disastrous, a visible langour in religion has ensued, the friendship of serious christians been shunned, and the public ordinances of religion attended with little fruit or advantage. As it is the design of the Spirit in his **sacred** visitations to form us for an habitual converse with spiritual and eternal objects, nothing can tend more directly to contract it, than to bury our souls in earth; it is as impossible for the eye of the mind, as for that of the body to look opposite ways at once; nor can we aim at *the things, which are seen and temporal, but by losing sight of those which are unseen and are eternal.*

But though a general attention to the duties of piety and virtue, and careful avoidance of the sins opposed to these, is certainly included in a becoming deportment to the Holy Spirit, perhaps it is not *all* that is included. The children of God are characterised in scripture by their being *led by the Spirit: led*, evidently not impelled, not driven forward in a headlong course, without choice or design; but being by the constitution of their nature, rational and intelligent, and by the influence of grace, rendered spiritual, they are disposed to obey at a touch, and to comply with the gentler insinuations of divine grace; they are ready to take that precise impression which corresponds with the mind and purpose of the Spirit. You are aware of what consequence it is in worldly concerns to embrace opportunities, and to improve critical seasons: and thus, in the things of the Spirit, there are times peculiarly favourable, moments of happy visitation, where much more may be done towards the advancement of our spiritual interest than usual. These are gales of the Spirit, unexpected influence of light and of power, which no assiduity in the means of grace can command, but which it is a great point of **wisdom** to improve. If the husbandman is attentive to the vicissitudes of weather, and face of the sky, that he may be prepared to take the full benefit of every gleam of sunshine, and every falling shower, how much more alert and attentive should we be, in watching for those influences from above, which are neces-

sary to ripen and mature a far more precious crop? As the natural consequence of being long under the guidance of another, is a quick preception of his meaning, so that we can meet his wishes before they are verbally expressed; something of this ready discernment, accompanied with instant compliance, may reasonably be expected from those who profess to be habitually led by the Spirit.

The design of his operation is in one view invariably the same, the production of holiness; but the branches of which that consists, and the exercises of mind which are rendered subservient to it are various, and he who is intent on walking in the Spirit, will be careful to fall in with that train of thought, and cherish that cast of reflection to which he is especially invited. For want of more docility in this respect it is probable we have often sustained loss. Permit us here to suggest two or three heads of enquiry. You have sometimes felt a peculiar seriousness of mind, the delusive glare of worldly objects has faded away, or become dim before your eyes, and death and eternity appearing at the door, have filled the whole field of vision. Have you improved such seasons for fixing those maxims and establishing those practical conclusions, which may produce an habitual sobriety of mind, when things appear under a different aspect? You have sometimes found, instead of a reluctance to pray, a powerful persuasion to that exercise, so that you felt as if you would do nothing else. Have you always complied with these motions, and suffered nothing but the claims of absolute necessity to divert you from pouring out your hearts at a throne of grace? The Spirit is said to make intercession for saints, with groanings which cannot be uttered; when you have felt those ineffable longings after God, have you indulged them to the utmost? have you stretched every sail, launched forth into the deep of the divine perfections and promises, and possessed yourselves as much as possible of the fulness of God? There are moments when the conscience of a good man is more tender, has a nicer and more discriminating touch than usual, the evil of sin in general, and of his own in particular, appears in a more pure and piercing light. Have you availed yourselves of such seasons as these for searching into the chambers of imagery, and while you detected greater and greater abominations, been at pains to bring them out, and slay them before the Lord? Have such visitations effected something towards the mortification of sin? or have they been suffered to expire in mere ineffectual resolutions? The

fruits which godly sorrow produced in the Corinthians, were thus beautifully pourtrayed: "what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what revenge." There are moments in the experience of a good man, when he feels a more than ordinary softness of mind; the frost of selfishness dissolves, and his heart flows forth in love to God and his fellow creatures. How careful should we be to cherish such a frame, and to embrace the opportunity of subduing resentments, and of healing those sore wounds which it is scarcely possible to avoid in passing through this unquiet world.

There is a holy skill in turning the several parts of christian experience to account, analogous to what the votaries of the world display in the improvement of every conjunction, from which it is possible to derive any emolument; and though the end they propose is mean and contemptible, the steadiness with which they pursue it, and their dexterity in the choice of means, deserve imitation. In these respects *they are wiser in their generation than the children of light.*

Do not allow yourselves to indulge in religious sloth, or to give way to the solicitations of the tempter from a confidence in the safety of your state, or in your spiritual immunities as christians. The habitual prevalence of such a disposition, will afford a much stronger proof of insincerity, than any arguments which can be adduced for the contrary; and admitting your pretensions to piety to be ever so valid, a little reflection may convince you, that a careless and negligent course will lay you open to the severest rebukes.— "You only have I known, (says the Lord by the prophet) among all the families of the earth, therefore will I visit you for all your iniquities."

Remember we profess a peculiar relation to God as his children, his witnessess, his people, his temple; the character of that glorious being, and of his religion will be contemplated by the world, chiefly through the medium of our spirit and conduct, which ought to display, as in a mirror, the virtues of him who hath called you out of darkness into his marvellous light. It is strictly appropriate to the subject of our present meditations, to remind you that you are temples. "For ye, (says the apostle,) are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." What purity, sanctity, and dignity may be expected in persons who bear such a character! a christian

should look upon himself as something sacred and devoted so that what involves but an ordinary degree of criminality in others, in him partakes of the nature of sacrilege; what is a breach of trust in others, is in him the profanation of a temple. Let us watch and pray that nothing may be allowed a place in our hearts, that is not suitable to the residence of the holy and blessed God. Finally, *having such great and precious promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord.*

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### OBSERVATIONS ON TRUTH.

(CONTINUED FROM PAGE 342.)

If the sentiments which have been advanced be just, we are furnished with the following inferences.

I. The *truth* of things is dependent on the will of God, as are the *things* which he has ordained to come to pass — The same may be said of the *fitness* of things. Some affect to speak of this, as an abstract independent rule, laying obligation on the Divine Being, to form and order and govern things, according to it, and that it is the true foundation of moral obligation, to rational and accountable creatures. This is like substituting it in the place of the heathenish Fate, and must be dishonourable to God. We can form conceptions of the truth and fitness of things, by abstraction, as of other qualities of things, yet this conception always implies the being of things to which they are applied. By instruction, in the works of God, we obtain a notion of *truth* and *fitness*, a standard, or rule of judging, and are disposed to apply it, in speaking of the Divine perfections; yet after all, we cannot have any perfect, independent standard of rectitude, but the perfection of the Divine nature itself. Every measure of rectitude must centre in this, as prior to all things, and all their qualities, and all that can be supposed to be thought, or known or spoken of them. We are led, from God's works, to infer his being, power and Godhead; and when, from the truth and fitness of things and from his revealed word, we obtain the knowledge of his most perfect and holy nature and will, we need seek no other standard of duty, nor should be disposed to exalt any thing, or mere quality of things above him.

2. Hence, we see what is the true effect of the decrees of God, with respect to *things*, and with respect to *persons*, free, intelligent creatures.

1. With respect to things ; the decrees of God ascertain the truth and certainty of them, as the ground of true infallible knowledge in the Divine mind. They are the purpose and plan of God, with respect to all things ; that they shall be ; how they shall go on, and in what manner they shall glorify him. They do not cause the actual existence of things ; but ascertain the certainty and manner of their existence, according to the laws prescribed by the Creator. The real existence of things is effected agreeably to his plan, by the wisdom and power of God, in creation and providence. This is the execution of his decrees, continuing the existence of things, and their operation, by physical and moral laws ; the laws of matter and the laws of mind ; and also by special and extraordinary interpositions ; by revelations, miracles, favouring and rewarding the good ; answering their prayers ; by punishing wicked nations, and wicked men, &c. It is the execution of the decrees, that unfolds to intelligent minds the grand and benevolent system of universal truth, as far as they are capable of observing and knowing it ; and this is always the development of the decrees of God.

2. With respect to intelligent and free creatures ; the decrees of God, being known only to himself, can have no effect, to influence, direct or bind them to any course or way of acting. They are a rule to himself, in the government of the world his laws are the only rule of duty to man. God's decrees respect the evil as well as the good that is in the world, and are fulfilled, as well by the wicked, as by the good Herod, Pontius Pilate, the rulers of the Jews, and Judas fulfilled the decree of God about the death of Christ ; yet by a scene of notorious wickedness. If we could know the Divine decrees, and particularly, the futurities affecting ourselves and others, it would tend to destroy all our peace and fill our lives with misery. It is a delusion of Satan, therefore, that tempts any to seek to know, that they have been elected, given to Christ, or that he died for them, before they will obey the plain command, to believe in Christ, for salvation. Yet, the decrees of God, considered in the execution of them have important effects, with respect to intelligent creatures exhibiting to their understanding the truth and certainty of things. The effect of this is,

1. To be to them, the subject and means of know'dge,

action and enjoyment. It is their light to guide them, in all the concerns and conduct of life.

2. To contribute to their liberty and freedom of acting, as rational and accountable creatures, wherein their virtue and happiness consist. It must be evident, that without the truth and certainty of things, there could be no rational freedom. For,

1. There could be no rational freedom, without *knowledge* —A being, without knowledge, could have no choice; nothing to incline him, any more than an idol of wood or stone. A determination of the mind, without knowledge, would be like the action of a rational being without understanding, which is absurd.

2. There can be no knowledge, without *truth*. Knowledge is, of the truth, and true knowledge must have truth, for its object. But,

3. Truth means the reality and certainty of things; and this, as has been shown, depends on the sovereign will and determinate purpose of God.

4. The conclusion, therefore, is, that the absolute decrees of God, which infer the truth and certainty of all things, are so far from being injurious to the liberty of free agents, that without this, there could be no such free creatures in the universe.

III. Here we may also see the extreme absurdity of ascribing to God, conditional decrees. The decree of God always suppose the event certain, as the subject of his infallible knowledge; the mutable condition supposes it to be uncertain. To decree an event to be contingent, or uncertain, is to decree a nothing, or that which has no real being; which is absurd. Men must purpose and promise, upon condition; because they are imperfect in knowledge, and many unforeseen events may obstruct their designs: but if a wise man, by any means, had a perfect knowledge, that the supposed condition would either certainly take effect or not take effect, he would see it to be ridiculous to use such a condition, and his purpose would be absolute.

IV. This doctrine gives great encouragement to industry and the use of means, in every pursuit, worthy of attention. It has been said that such an universal truth and certainty in things would render the use of means vain. But an inference directly the reverse would be more just. If there is such a fixedness and certainty in things, there must be a certain connexion between the means and the end; and this must give greater encouragement to use the means, than if there was no connexion at all and it was utterly uncertain whether the means led

to the end or not. If we knew assuredly, that a certain road led to the place, where we desired to go, we should rather take that road than one about which we were not certain so that in this case, those that form such objections appear to believe contrary to fact and to the experience of all mankind.

V. The truth and certainty of things implies *necessity*. We have no way of proving the truth and certainty of things, but by shewing the necessity that is in them, that they *must* be so; yet this does not imply, that men are necessary agents. The agent may be perfectly free, in choosing and acting, and yet the event must be necessary, as a part of the universal system of truth. If it were not so, his free agency would be good for nothing, as producing nothing certain. The necessity of truth is so far from being an obstruction to the freedom of rational creatures, that it is the principal, or only thing, that contributes to the existence and perfection of liberty. This appears from inference 2d.

VI. Hence observe that God can carry on the government of the moral world in perfect consistence with the liberty and accountableness of man. As rational and capable of knowledge, man is a free and accountable creature. His liberty is a constitutional endowment, of infinite consequence to his happiness. In his freedom of choice, he may be restrained by the limitation of his constitutional powers, but not constrained or forced, by any constraint, or coaction from without. These may be contrary to his desires and wishes, but they cannot affect the freedom of his will. Even the highest degree of external violence can only suggest a superior motive to his choice. The man is still free, in chusing to walk willingly along, rather than be dragged on the ground, and to submit patiently to his confinement rather than vainly to struggle and fight against his chains. His will is a constitutional power and cannot be forced. God now carries on his moral government, by the influence of truth of light, and means, and motives; when, therefore, a reasonable creature chooses and acts according to his conception of the truth of things, (suggested by the providence of God, in the evolution of his decrees) he then acts agreeably to the order of his faculties; is in the exercise of perfect freedom, and so is properly under, or subservient to the government of God. But as to that kind of liberty, which is contended for by some, of great name; which is supposed to consist in a self-determining power of the will; if it were possible, it would be without reason, and understanding, and inconsistent with the con-

stitutional order of the human faculties. It would suppose man to be a kind of sovereign, independent being ; his mind detached from the truth and certainty of things, which would render his own knowledge useless, if he could have any and be inconsistent with the infallible knowledge of God and with his government of the world—It is, perhaps, the pride of independence, and an affectation of sovereignty, which has led men to embrace a notion of liberty, so perfectly irrational, and absurd ; and so contrary to universal experience.

VII. Hence also it may be inferred that no kind of necessity is inconsistent with the natural liberty of man : consequently that all, the disputes about liberty and necessity ; and the invi-dious distinctions, which some writers have assumed, between those, that *hold on the side of liberty*, and those, that *hold on the side of necessity*, are unmeaning and frivolous.

The only kinds of necessity with which this question is concerned, are *physical* and *moral* necessity. Some have affected to ridicule the distinction, as insignificant ; for they say, all is *necessity*, the *law* of matter and the *law* of mind. But though it is so, still there is a very evident and important distinction, without which we could not converse with men in this world, nor understand the language or history of mankind.

1. Every one can see the difference between the force of a good argument, and of a blow upon the head, that would knock a man down. *Physical necessity* acts according to the laws of matter ; mechanically, by force coaction and constraint. This is not at all applicable to the mind, and can affect it no otherwise, than by means of the body ; and this it does, only by bringing the man into such a state and condition, as to influence the mind to those determinations, which may appear suitable to its case. The external force has no *immediate* effect on the will. The understanding is always the leading faculty. As, in the case before mentioned, of a man dragged to confinement, and bound in chains, the will chooses and acts freely, according to the motives suggested by the understanding as to what is fit to be done, in such circumstances. Physical necessity, therefore, does not, in any degree, affect the freedom of the will.

2. *Moral necessity* acts according to the laws of mind ; by the influence of truth ; by reasons and motives, and the effect of habits, good or bad, which the mind may have contracted, and be, in some measure, governed by. All these may be reduced to the *necessity of truth* ; and, in every case, may

be resolved into a proposition, or judgement, in answer to the question. *Is it fit, that this reason motive, habit inclination should be obeyed or followed, in the particular case?* This must be decided by the understanding, which directs the choice of the will accordingly. This is the natural process, though, through a quickness of decision, acquired by habit, the steps, of it may not be discernible, except in cases of greater importance.

This sufficiently shows, that moral necessity, or the necessity of truth, is not inconsistent with, but perfectly subservient to the liberty of the will. Without this indeed, there could be no liberty, moral agency, accountableness, or happiness, belonging to man.

That which has caused much confusion in this subject, and seems to have perverted the judgment of some great and worthy men about it, is the notion that the liberty of free agents consists, in a self determining power of the will. This evidently detaches the will from the influence of the understanding, and constitutes it the sole principle of accountableness in man, which is contrary to reason and fact. Let us consider the question; what is it that makes man an accountable creature? Not, surely, the power of the will, but of the understanding. The will has no power of judging of moral obligation, and therefore cannot be accountable for determining right or wrong. Besides the proper power of the will, is as strong and active in madmen as in any others of the human race; yet for want of understanding, or by having it deranged, they are not held, by any, to be accountable, or their conduct to be the subject of moral approbation or punishment. Some confusion, in this subject, also arises from the notions, which men have of the motives, that determine the will. They are apt to think that these are the *things, objects or considerations*, presented to the mind, from without; yet it is certain, that these are not the immediate motive, to the will. The universal truth of things presents considerations and motives of every kind, to the minds of men; but it is only the view that the mind has of them, which is the motive, that immediately determines the will. The proper motive to its determination and choice is in the mind, not external to it; and hence it is that the determination may be morally good or bad; not from the *mere choice or determination*, which, as far as *willing* is *solely* concerned, has neither moral good nor evil in it, but from the views and principles, by which the mind is governed, in that determination. Hence it is that men

may, with full liberty, prefer a less to a greater good, and choose evil rather than good ; and it is this that forms their character as morally, good or evil, righteous or wicked. They have the power of regulating their choice, by understanding and judgment and thus are the subjects of moral obligation and capable of virtue and vice and not otherwise.

VII. The universal truth of things, depending on the Divine will, shews, that the *entrance of sin* into the world, (an event of vast and important consequences,) must have been consistent with the will of God. His power could have prevented it, but his infinite wisdom chose to permit it and there can be nothing, in such a permissive decree, inconsistent with wisdom and goodness, as it signifies no more than this, that is ; the purpose of God, that, having furnished his rational creatures, with sufficient powers, means and motives to choose and act right, he would forbear to exercise such a degree of power and grace as would render it morally impossible for them to choose and act wrong. How sin came into the world, therefore, may be answered by any one, who has sense enough to know, how a free creature could choose wrong. If it was fit and good, that God should make such a rank of being, as man ; rational, free under law and government, and accountable whose happiness should depend on his virtuous choice and conduct, and whose misery should be the effect of the abuse of his liberty, it must be evident, that the entrance of evil into the world was the consequence of that constitution which rendered man capable of virtue and happiness, and as this was a wise and good constitution, the objections, which some have raised against the permission of evil, must have arisen from ignorance, or perverseness. God, as a wise sovereign, might make what ranks of being he saw fit and order the number and qualities of his subjects, according to his pleasure. If these therefore, who find fault, had not been made rational creatures the world would not have been troubled with their objections. This should check the presumption of men. " Nay, but, O man, who art thou, that repliest against God ? Shall the thing formed say to him, that formed it, why hast thou made me thus ?" Yet God hath abounded to us in all wisdom and prudence. He hath shown us the excellency of his ways, and how they recommend themselves to all candid minds, as holy, just and good.

1. God, who is infinitely and essentially happy and glorious, in himself, chose to manifest his character and perfections, by a created system; and therefore formed rational creatures, whose happiness should consist in the knowledge, and enjoyment of him. It is also evident, that from the entrance of sin into the world, he has taken occasion to display, before his creatures, his whole glorious character and perfections, especially his justice, holiness, truth and mercy, in a more eminent and instructive manner, than otherwise they could have been known; and by his just government and laws, and the rewards of the righteous, and punishments of the wicked, he has furnished, to his rational subjects, the most effectual motives of caution, admonition, and warning, that can be conceived: so that, taking into view the whole plan, it exhibits a wonderful display of infinite wisdom and goodness.

2. Every one must see, that to have placed man in a state of confirmed goodness and happiness, with a moral impossibility of sinning, would have contradicted this glorious plan, as such a condition would be inconsistent with the laws; government and accountableness of a state of probation. This is properly the reward of the good, who have approved themselves to the acceptance of God, during their time of trial. So it was, probably, with the angels, who resisted the temptation of those that rebelled, and maintained their integrity and allegiance, in opposition to the grand revolt; and agreeably to the scriptures, it will be the condition of the faithful among men, who may have sincerely followed the great Redeemer, and by faith and patience finished their course when their trial is over, and the time of recompence is come.

IX. Here we see, that all the events, that come to pass in the world, carry back the mind to the eternal purpose of God. They are the evolution of his decrees. The world is full of distinctions. It is the will of God that makes them. This is generally admitted, in things *natural*; but in moral subjects, men are disposed to find objections. Particularly, salvation by grace, is a precious distinguishing doctrine of Scripture, Eph. ii. 8. "By grace are ye saved." and St. Paul says of himself; "by the grace of God I am what I am." God distinguisheth some, under the gospel, from others; "*makes them to differ;*" excludes boasting; humbles their minds, so that they feel their whole salvation to be *of grace*, and not of debt. This is admitted; it is agreeable to scripture, and cannot well be denied; yet with

many, to ascribe the cause of this to the eternal design and purpose of God, would be to charge him with "cruelty and tyranny, and would make him worse than Nero." How inconsistent is this? The reason of the thing is as strong and the Scripture is as clear and positive, in the one case, as in the other. If, when all were equally lost, sinful and miserable, it was a holy, wise and good work, to distinguish some by an effectual conversion from sin unto God, while others were left in their wilful opposition to the Gospel, to perish in their sins, it was equally holy, wise and good to decree and design to do so, even from eternity. This must be admitted, or the infinitely wise God be believed to be a mere occasional, temporary and desultory agent, with out any plan or design in his own works. The Scripture also plainly and fully teaches the doctrine of eternal election. Eph. i. 4. 7. and 11. and in many other places. God's reasons for these distinctions are known to himself; and if any thing in it be mysterious to us, it becomes us, not to *reply against God*, but humbly to receive the truth, so plainly avouched both by reason and Scripture. It may yet be observed, that, when all were lost, by sin, it does not appear more cruel and tyrannical to save some, in a way of grace and mercy, than it would have been to make no distinction, but to leave all to perish as might justly have been done.

It must also be remembered that the decrees of God have no causal influence in bringing events to pass; and even the execution of his decrees, whereby they actually come to pass, is not, in moral subjects, effected by any coercive, forcible causal means, but according to the laws of mind, through the influence of the light of truth; reasons, motives and occasions, which leave the liberty and accountableness of free agents entirely unaffected. So that, though they who are saved, are saved by grace, they who are lost perish by their own fault. There is no constraining necessity in any case; and therefore all those objections, which charge the Divine decrees with being the cause of the salvation or damnation of any; and such illiberal expressions, used by some, as that "they, who are elected, shall be saved, live as they may, and others are under a dire necessity of damnation, do what they can;" are the effects of ignorance and abnse of the doctrine.

X. Here also we see the true foundation of the hope and consolation of Christians. The true foundation of hope is "*immutable things.* Heb. vi. 18. That which is changeable gives no assurance. That faith and repentance which may

be the effect of our own will and power, would soon be lost; it would be no ground of dependence: and if it is allowed to be the effect of the operation of the spirit of God, yet being a mere temporary work, depending on the occasion, it would give no assurance of continuance, or of a happy end. But *the faith of God's elect*," is a sure evidence of eternal electing love; which is the true foundation of hope, an anchor of the soul sure and sedfast. Heb. vi. 19. Our Lord says John 6. 37. "all that the Father giveth me shall come unto me." They therefore, who have really come, were given to Christ; and such as have the sweet experience of the grace of faith, working in them its proper fruits may rejoice in the hope of the glory of God, and have strong consolation. This faith and its fruits are a part of the universal system of truth, established by the will and purpose of God, which cannot fail. It is therefore an evidence, that such were given to Christ, redeemed by him made heir, in his house, and shall not be cast out; but "kept, by his power through faith, unto salvation," that having "given them eternal life they shall never perish;" that he will keep them from falling, and, "present them blameless before the presence of his glory, with exceeding joy."

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## RELIGIOUS INTELLIGENCE.

### BRIEF NARRATIVE

OF THE

### BAPTIST MISSION.

(CONTINUED FROM PAGE 346.)

1806.—In November 1805, the Secretary received a letter from Rob. Ralston, Esq. of Philadelphia, informing him that Capt. Wickes would in the spring following sail in a ship of his for Holland: after which he would touch at London, in his way to Bengal; and that if we had any persons or goods to send, he would take them free of charge as to passage or freightage. The society having two young men on probation Mr. Chater and Mr. Robinson, availed themselves of this kind offer to send them out. On April 12th they set sail for Serampore.

Early in January, Mr. Maylin and Mr. Fernandez jun. set sail for England, by way of America. Mr. Fernandez, sea. came down at this time to take leave of his son, and brought with him two natives who wished to be baptized. Their names were Nundkishore and

On the 26th they were baptized. On the 27th, a new church was formed for D'nagepore. Several of the members who resided in that part of the country, with Mr. and Mrs. Biss, were dismissed from the Serampore church for this purpose ; and who chose Mr. Fernandez for their pastor.

A young man, of the name of Burford, grandson of a baptist minister of that name, a predecessor to Mr. Booth, heard Mr. Ward at Calcutta ; and being deeply impressed with a sense of his sins, came to Serampore and opened his mind to Mr. Ward. He wept. A few days after, he seemed to find ~~es~~ for his soul in the doctrine of Christ, which was recommended to him.

The principal events of the first six months of this year are the following—Ground for the new chapel at Calcutta, in a place called the Loll Bazar, is purchased for 7250 rupees ; and after investing it in the hands of ten trustees, a shed or temporary mat-house is erected for present use—Proposals for subscriptions to the translation of the scriptures into the eastern languages are publicly advertized, and by June 14,000 rupees are subscribed—Mr. Biss has a dangerous liver complaint—Seeboo, a native brother in Jessore, dies ; and contrary to his own desire, is burnt after the manner of idolators. He dies declaring his faith in Christ, and recommended his wife to believe in him—Some are excluded for immorality ; but others are received almost every month. Out of about forty, received within a year, four or five appear suspicious characters—The native preachers are very active, and in general very acceptable—The shed is opened in Calcutta, and many resort to it : some hearing with great attention, others mocking and loading both the missionaries and the native Christians with reproach—The converts at Kristnopore suffer much from their heathen neighbours ; but bear all with patience and fortitude. During this period there appear to have been fourteen persons baptized ; among whom were Mr. Ephraim Burford the young man above mentioned, and three more from Kristnopore, the village where the New Testament was left, and read. Upon the whole, things at this time wear a very promising appearance. “ We have,” says Mr. Marshman, in a letter of August 18th, “ the utmost reason for thankfulness with regard to the whole of our affairs. In no period has the mission appeared more promising.”

About the same time an extraordinary church meeting was called, in which the native brethren were given to understand the importance of their entering with all their hearts into the great object of the mission, and using all proper means to promote the salvation of their countrymen ; and that as they could not support their families while engaged in this service, the church would allow them for the time which was so employed.—Of these itinerating excursions of the native brethren there are two journals printed in No. xvii of the Periodical Accounts, for a specimen ; the one of Deep Chund, and the other of Kristo Dass, both in the true spirit of Christianity,

But it was the will of God in the midst of these opening prospects to try them, and that in a way to which they had not been accustomed.

On August 5th. Mr. Moore writes from D'nagepore, that on their arrival at that city, a servant of the magistrate came to the boat demanding their names, occupation and place of residence ; to which they readily made answer, declaring also the object of their journey. The result was they were required to return to Serampore.

On the 23d of August, the brethren, Chater and Robison, with their wives, arrived in the ship, Benjamin Franklin, Captain Wickes. On presenting themselves at the police office, some denial was made as to their being permitted to proceed to Serampore. Next day, on Mr.

Carey's going to the office, he was told by one of the magistrates that they had a message to him from the Governor-General, and which was, "that as Government did not interfere with the prejudices of the natives it was his request that Mr. Carey and his colleagues would not." This request, as explained by the magistrates, amounted to this—"They were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them; they were not to send forth converted natives, nor to take any step, by conversation or otherwise, for persuading the natives to embrace Christianity."

Mr. Carey inquired whether they had any written communication with the Governor-General; and was answered in the negative. He then took leave of them, assuring them that neither he nor his brethren wished to do any thing disagreeable to government, from which they could conscientiously abstain.

Some of the foregoing particulars, however, were softened in a subsequent conversation between the magistrates and a friend to the missionaries. "It was not meant," they then said, "to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta; only they must not preach at the Loll Bazar. It was not intended to prevent their circulating the scriptures; but merely the tracts abusing the Hindoo religion: and that there was no design to forbid the native Christians conversing with their countrymen on Christianity, only they must not go out under the sanction of the missionaries."

The Governor-General at this time was Sir George Barlow, who not only professed to believe in Christianity, but had expressed his persuasion that it would prevail in India. The news of the Vellore mutiny had lately reached Calcutta.

In a conversation that took place between the magistrates and a friend of the missionaries, they acknowledged themselves "well satisfied with their character and deportment, and that no complaint had ever been lodged against them." An order of council however was passed, commanding Messrs. Chater and Robinson to return to Europe, and refusing Captain Wickes a clearance unless he took them back with him.

This order being communicated, it was represented to Government that Capt. W. cleared out from Rotterdam for Serampore; that his clearing out from England to Serampore was no more than a necessary step to accomplish the first intended voyage; that Messrs Chater and Robinson were then at Serampore, and had joined the mission under their direction, and the protection of the king of Denmark.

This representation produced an inquiry whether the mission was really under the protection of Denmark. To this the Danish Governor gave an explicit answer. An amicable discussion between the Captain and the Magistrates followed, in which he assured them that neither he nor the missionaries wished to give offence, and that if friendly representations could not prevail, rather than oppose Government, they would give up the two brethren. Captain W. was on this furnished with his passports. As Government however appeared to be dissatisfied with the continuance of the two missionaries, to remove every subject of complaint as far as they could, a new mission to Rangoon, in the kingdom of Burmah, was contemplated; and Mr. Chater, with another brother, agreed to go to that country, to make observations on its practicability.

Here matters rested, and the missionaries went on pretty much as usual only that they had no preaching at the Loll Bazar; and hoping that things in a little time might take a favourable turn, devoted more of their attention for the present to the instruction of the younger missionaries, and less of it to itinerating.

The adversaries of Christianity (of whom there are many in India) not having fully accomplished their end with the Government abroad, directed their attention to that at home. A tract was translated and sent to England, in which the missionaries are represented as calling the natives "barbarians," and their shasters "barbarian shasters," when in the original they had only intreated them not to reject the Bible as being the shaster of the barbarians or "M'leeches," a name by which they designate all who are not of the cast. After this a pamphlet appeared by a Mr. Twining, and was followed by several more, written by Major Scott Waring, and others: some abounding in low abuse, others openly espousing the cause of idolatry, and all filled with unfounded statements, and ineffectual endeavours to trace the Vellore mutiny to the attempts at Christianizing the natives. The charges produced in these pamphlets were answered by the friends of the gospel.

While the missionaries were afflicted from one quarter, they were encouraged from another. When the Armenians and Portuguese in Calcutta perceived their difficulties, they came forward, and fitted up places for them on their own premises. From September to the end of the year, seven more natives were baptized, and a new mission to Rangoon undertaken. Mr. Chamberlain and Mr. Mardon were diligently engaged up the country; but in September the former sustained a second bereavement in the death of his wife. On Dec. 25th the missionaries say, "During the past year we have baptized twenty-two persons. These, with one at Cutwa, and another at Dinaugore, make the whole number baptized a hundred and four, ten of whom are Europeans. In the course of the last six years we have been under the necessity of excluding thirteen, and six have been removed by death."

Towards the close of the year an event occurred more than ordinarily impressive. Three persons from Luckphool, *Neeloo*, *Torribut* and *Sookur Bishess*, who had long professed to believe the gospel, but declined an open profession of it, came on a visit to Serampore. In conversing with *Sookur Bishess*, the missionaries warned him of the danger of temporizing in the manner he had hitherto done, assuring him that if he was ashamed of Christ before men, Christ would be ashamed of him before his Father and before his angels. He declared, that "He thought there was no way to heaven besides the Saviour, and that if he thought himself near death, he would make an open profession of his name." He was then reminded of the uncertainty of life, and intreated to consider whether his refusal to appear publicly on the Lord's side did not proceed from his secretly regarding sin, and fearing men more than God. The example of others of his countrymen were mentioned, to shew that where the heart was really given to God every thing else vanished. He seemed impressed, but not determined. On the sixth day after his return he was murdered in his own village, with circumstances peculiarly awful. It seems he had, though unknown to the missionaries, carried on a criminal intercourse with a woman, some of whose relations belonged to a gang of robbers. These men had long resolved to be revenged on him; and having heard that he had been at Serampore, they imagined he must have obtained a sum of money there; an idea which has been circulated from the beginning to scandalize the gospel, though nothing can be more void of truth. Thinking this a favourable opportunity, they one night beset the house, where he and this woman were; and after bringing them out bound, set fire to it. Having loosed the woman they threatened to throw him into the fire, unless he would discover where he had hidden the supposed sum of money. He probably hoping to escape, led them to a tree at some distance, and told them to dig underneath it. After digging some time in vain, one of them enraged, pierced him through with a spear, and shed out his bowels; another cut him across the breast; and a third cut off his head!

(TO BE CONTINUED.)

*A narrative of the state of religion within the bounds of the General Assembly of the Presbyterian church, and of their sister churches in Connecticut, Vermont, New-Hampshire, and Massachusetts, during the time intervening between May 1810, and May 1811.*

The providences of Jehovah towards the Church, demand both attention and improvement from his people. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them. To furnish their brethren with suitable information on this subject, the General Assembly present this narrative on the state of religion within their bounds, and those of sister churches, to their notice and regard.

The scene which a review of the past year exhibits to us, is not marked with such signal blessings as that of some preceding years. But still it is interesting; for we have sweet and consolatory evidences that God is in the midst of us.

The attendance upon the regular worship of God, has been decent generally; in some instances, not a few, solemn and affecting.

Though there have been no general revivals in any part of our borders a few places have been specially visited. This is the case with Cape-May and Fairfield, in the Presbytery of Philadelphia; and we add with pleasure, the capital of the United States, and one or two villages adjacent. We hail the day of small things in the latter district of country and pray that the first fruits may be followed with an abundant harvest.

In the city of New York, within the bounds of the Presbytery of New York, the cause of Christ has been gradually and steadily advancing. Constant accessions are made to the communion of the church as well from the higher, as the middling and lower classes of society.

Those parts of our church where the Spirit has been remarkably poured out in past years, still display the fruits of such gracious visitations. There are few apostacies: none of great moment. Believers are walking in the comforts of the Holy Ghost; and manifesting the works of righteousness and peace in their daily deportment. In many congregations they discover great solicitude for the conversion of sinners. They are troubled in mind, and urged to fervent prayer, for the welfare of souls and the glory of Christ. The noble spirit which the gospel produces, thus discovers itself in them; and we cannot but hope that HE who hath given them this spirit, will gratify their desires.

Many new congregations have been formed which promise fair to be nurseries of children for our God and his Christ. We notice with satisfaction, one establishment in Philadelphia, composed of people of colour. May the example be followed in other places, that thus this neglected part of the human family may have the means of grace administered to them every where, in a manner both suitable to their situation, and their intellectual improvement.

The vacancies in our churches have been more generally supplied, than we had reasonable ground of expectation. The ministry are faithful in explaining and defending the truth as it is in Jesus, and in restoring decayed discipline. We have cause of thankfulness that in a day of rebuke like this, there is so much unanimity of sentiment and of conduct, on points that are fundamental, among those who labour in holy things.

The missionary exertions of this Assembly, have been owned and blessed, both on our frontiers, and among the Indians.

From this general view, we descend to some more minute details, of circumstances which we consider favourable.

There appears an increasing attention in most places to the doctrines of the gospel. People begin to be generally convinced that it is important for them to have correct principles, in order that they may lead correct lives. Especially do they who profess the hope of the gospel, pay more of that attention to doctrines, which sound philosophy and the scriptures demand. And the doctrines which they esteem and cherish, are those which our fathers in the old world embraced; in the faith of which they died, and which are contained in our standards. They are denominated appropriately, the Doctrines of Grace, and constitute both our glory and defence. By them God is honoured, and sinners are saved. They have ever been opposed, and they ever will be opposed, by those who know not the truth, or who hold it in unrighteousness. But God has ever put the seal of his approbation on them, making them effectual to the conversion of sinners.

In close connexion with this increased regard thus paid to doctrines, we find there is an increased exertion for the promotion of pure and undefiled religion. This will ever be the case. Among those who consider doctrines of little avail, the efforts used for advancing the interests of Christ's kingdom are few and feeble. They may through the excitement of interest and passion, make a violent attempt; but their force is soon spent. On the contrary, they who judge *doctrines* to be essentially necessary, as a foundation for correct conduct, are constrained to exert themselves for the spread of those doctrines. The understanding being convinced of their importance, enlists the conscience and affections in their favour. This is particularly and emphatically the case with those, who have embraced evangelical principles. Among them we chiefly find, important and permanent plans for the diffusion of truth and the glory of God.

We rejoice in the increase of Missionary, Tract, and Bible Societies, within our bounds: and the more so, because there is so much need of missionary exertions in different parts, and also of Bibles. From various quarters the request has been uttered, "Give us Bibles." The Bible Societies, will, we have no doubt, promptly as they receive information, grant the request. It has pleased God to excite pious women also to combine in associations for the purpose of aiding, by their voluntary contributions, one or other of the above institutions. Benevolence is always attractive; but when dressed in a female form possesses peculiar charms. Hard indeed must that heart be, which can resist the example, or the solicitation of a mother—a wife—a sister, or a friend, when that example and solicitation are for the promotion of the public good. We hope the spirit which has animated the worthy women of whom we speak, will spread and animate other bosoms.

Besides these societies, we find that the friends of evangelical truth support by subscription in the city of New York, a stated preacher in the Hospital and Alms House. The issue of such an attempt, we trust, will gladden the hearts of those who have made it, and bring glory to God in the conversion and comfort of the poor and the sick.

In the city of Philadelphia, the evangelical Society which has existed for some time, are vigorously prosecuting their laudable plan, in disseminating the truth. Besides the regular societies which they have established, they have directed their attention to the catechising of poor children.

In the city of New-Brunswick, in New Jersey, a Sabbath School has been established, in which a large number of poor children are gratuitously and carefully instructed in moral and religious truth.

These institutions are pre-eminently characteristic of the religion of Jesus. He preached the gospel to the poor, and charged his followers not to forget them. We fail in our duty, as well as abridge our personal happiness, by neglecting to visit the fatherless—to assist the indigent—to alleviate human sufferings. Property is given to us, for others, as well as ourselves. Believers are stewards of the bounties of Providence, as well as of the grace of God.

The Praying Societies which have hereofore been established, still continue, and new ones have been formed. We congratulate the brethren on the prospect which this affords. Such institutions are nurseries of piety, directly calculated to keep alive in the hearts of believers, the flame of divine love, and to awaken the attention of such as are afar off. We are not ashamed to acknowledge that they constitute one of the great blessings of our Church. So far are we from apprehending danger from them, that we do know and we declare without fear of contradiction, that they are good in themselves, and that they promote the best interests of those who attend them.

Attention to the young and rising generation, has evidently increased during the past year. Baptized children are more generally, objects of special care. Catechetical instruction is administered to them in most of our congregations, and in some, measures are taking to introduce a system of discipline in regard to them, suitable to the relation they sustain to the church, and to the duty which the church owes to them. We trust our brethren will go on in this good work. Much remains to be done. The children which the Lord has committed to our care, ought not to be thrust into the world without defence. The mere elements of religion, are not sufficient for their use. They ought to be instructed in the higher doctrines of the gospel, to be acquainted with the contents of scripture, and furnished with the evidences which demonstrate the divinity of the scriptures. Churches, as well as parents, have a solemn account to render to God, for the manner in which the children sealed with the seal of the covenant, have been treated. They are reaping the fruits of their negligence, in the carelessness and profligacy of multitudes of their youth. These, though dedicated to God in baptism, have been suffered to wander at large with no suitable restraint exercised over them. On whom then must the blame chiefly descend? We shudder at truth. We hope, however, that the future will exhibit a different picture. Present exertions promise such an issue. We leave the subject with God, commanding it to his blessing.

In addition to these favourable circumstances, we are happy to state that infidelity appears to be declining; and that there are few errors prevalent. In a few sections, Socinianism and Universalism do exist, but gain little ground.

We have thus far given you in detail the circumstances we deem favourable. We must now unfold to you some of an opposite character.

With pain we hear that in some parts of our church the disposition to support the gospel ministry is becoming cold. We lament this appearance the more, because we learn that there is no backwardness to advance money for objects, which though laudable in themselves, are subordinate in importance to the preaching of the word. We trust that our people possess too much good sense, and too much respect for the God who made and redeemed them, to listen to the dreams of men who neither know what they say nor whereof they affirm. These do not hesitate to libel an ordinance of the living God, to promote their selfish views, their degrading prejudices. God has said,

whosoever serveth at the altar, shall live of the altar. But these say no—the ministry must be kept in want, that they may be humble. We fervently wish that the men who thus act towards the ministry would, to be consistent, apply their reasonings to themselves. We do not hesitate to say, that the profession of religion which is connected with a disposition to abridge the means of supporting the gospel, is at best, suspicious. Men who do so, practically say, we love our bodies more than our souls; our temporal substance, more than an eternal inheritance. It is among the foulest blots on the christian name, that in so many instances, the confession is made, of the heart being opened to receive the truth in the love of it, whilst at the same time great reluctance is displayed in giving worldly substance, for the service of Him who alone changes the heart. One of the best evidences of the power of religion, is an increase of liberality in relation to all those objects which regard the salvation of souls and the prosperity of Zion. We hope that they who have in this respect gone back, will without delay retrace their steps, and redeem their name from reproach or suspicion.

We are ashamed, but constrained to say that we have heard of the sin of drunkenness prevailing—prevailing to a great degree—prevailing even amongst some of the visible members of the *household of faith*. What a reflection on the christian character is this, that they who profess to be bought with a price, and thus redeemed from iniquity should debase themselves by the gratification of appetite to a level with the beasts which perish!

Another unfavourable circumstance of which we have heard, is the prevalence of Sabbath breaking. For this indeed our whole land doth mourn; for this we desire to be humbled before God. The profanation of the Sabbath is as incompatible with morality as with religion. It leads directly to consequences of the most fatal and ruinous kind. We rejoice that it is a crime with which but few professing believers are directly chargeable; but they are indirectly, by quietly suffering others to commit it, without endeavouring to prevent it, or to bring the offenders to punishment. We hope that associations for the suppression of vice and the promotion of morals will be generally established, so as to arrest the wicked, and support faithful magistrates in enforcing the laws.

From our sister churches, the accounts we have received are similar in their general tenor, to those we have given in detail of our own church.

In Connecticut nothing of singular importance has occurred during the past year. But few of the churches have been favoured with times of special refreshing from the presence of the Lord. They, who have in former years, been made to bow to the sceptre of mercy, seem still to walk worthy of their vocation. The ministry display the pleasing spectacle of a band of brethren with one heart and one mind engaged in their arduous work.

Vermont has been favoured with revivals in many of her towns. Several hundreds have been added to the church, and still the rain of righteousness is descending. May it continue to descend, till the vallies and mountains shall respond to each other, the high praises of our God. Infidelity is not so audacious, nor immorality so prevalent as formerly.—Ministers are continually settling in places where, the messages of mercy have never before been delivered.

In the upper part of New Hampshire, there have been more revivals than usual. In Newport not less than two hundred have been hopefully converted. Romney, Croydon, Hebron, and Grotton have also been visited. In the lower part there has been no general revival. Faithful ministers are however increasing; efforts are making to introduce praying societies in many congregations. A concert of prayer between ministers, held once in two or three weeks, has been established. Appearances thus are favourable. We noted one circumstance in the ac-

counts from this state, with great interest. A school of small children awakened to a sense of their situation, and eight or ten of them made hopeful converts through the means of religious instruction.

Massachusetts at present, exhibits a scene worthy of the sons of those pilgrims who left their country for the sake of religion, and settled in a howling waste. The line of distinction between the sound and the unsound, those who adhere to the doctrines of the reformation, and those who do not, are more clearly marked than heretofore. Ministers and churches are more than usually awake to the interests of Zion; the friends of evangelical doctrines are uniting their influence; and the cause of truth and of sound religion is advancing. Very recently, pleasing revivals have been witnessed in the counties of Worcester, Essex and Middlesex, issuing in large additions to the churches; and in other parts of the state the fruits of less recent revivals are still extremely visible. Many societies have been instituted for promoting the diffusion of evangelical knowledge: and to give them extensive and lasting effects, uncommon liberality and activity are displayed.

On the whole, in New-England at large, increased exertions appear to be making for the advancement of the Redeemer's cause, and many indications are presented which should fill the hearts of all the friends of Zion with joy.

We conclude with exhorting all our people to be watchful—guarding their hearts—resisting temptations—living by faith and trusting with unshaken confidence in God. Thus far through the good hand of our God upon us we are sustained; and we cheerfully commit ourselves and all our church to Him who is able to keep us from falling—to whom be glory for ever. **AMEN.**

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### *London Society for promoting Christianity among the Jews.*

A Report of the Committee of this society appeared some months ago, the substance of which we shall lay before our readers. The lease of the late French Protestant church in Spitalfields, with a commodious house and premises adjoining, has been purchased, and converted into a chapel for the Jews. At this chapel Mr. Frey preaches a lecture to the Jews on Sunday and Wednesday evenings. An exhortation is also delivered on Friday evening. At first, from 200 to 500 Jews attended; and though this number has decreased, yet a spirit of inquiry has been excited among them, and their attention is drawn to the subject of Christianity. This effect is increased by occasional lectures from eminent ministers both from among the clergy of the church and the dissenters.

At the Free-school opened by the society, from 300 to 400 children are regularly educated. This school was only intended as a means of inducing the Jews to send their own children in common with those of Christians, and this object has been gained. The Committee is now engaged in forming a plan for giving employment to such Jews as unite themselves with Christians,

The week before the chapel was opened, a Jewish rabbi, a native of Jerusalem of respectable connexions, and acknowledged proficiency in Jewish literature, placed himself under the Society, declaring himself to have been long persuaded of the truth of Christianity. Convinced of the sincerity of his professions, the Committee have placed him under the care of a clergyman, with whom he has made considerable progress in the English, Latin, and Greek languages. He is already master of Talmudical and Cabalistical learning. Should this man continue to act con-

sistently with his profession, he may prove of infinite use in promoting the designs of the society.

Under the care of the institution were placed no less than 36 Jewish children—24 boys and 12 girls. The case of two of the boys, who were orphans, and in a miserably destitute condition, when relieved by the society, is highly interesting.

The progress of the Society appears to have excited some uneasiness among the Jews; and several pamphlets have appeared, written by members of that body, the object of which is to counteract the efforts of the Society. These have been severally answered.

The Report concludes with calling on the public for support; and this call, we trust, will be listened to. We understand that in the few months which have passed since its publication, the progress of the institution has been more rapid than could have been anticipated; and that on the 13th instant, no fewer than thirty-one Jews, both children and adults, were publicly baptized, according to the rites of the Church of England. We cordially unite with the Committee in praying that the happy time may speedily arrive when Jew and Gentile, becoming one fold under one Shepherd, shall unite in one triumphant song of praise; Blessed be the Lord God, the light to lighten the Gentiles, and the glory of his people, Israel! Amen.\*

\* We are happy to perceive that a subsidiary society for promoting the conversion of the Jews has been instituted at Edinburgh.

### *Rebecca Cohen's Letter to her Mother.*

My very dear Mother,

I have long wished to write to you: with pleasure, therefore, I embrace the present opportunity; and, first, let me thank you for your kind and pretty present. I hope my beloved parent will not be displeased with me, if I recommend to her the Gospel of the Lord Jesus. I hope I can say I love the word of God, the house of God, and the ways of God; and cannot rest until I hear that you love them too. Faith comes by hearing; and God says in the Scripture, Seek and ye shall find. They that wait on the Lord shall renew their strength; and several other passages encourage us to draw nigh unto God. Ah! then let us hear and heed God's sacred word, and pray over it, that we may be made wise unto salvation. How great was the love of God, to send his only Son to die for our sins, the just for the unjust! And shall not we accept his gracious offers of mercy? Shall we not receive him as our Saviour? How often do I think of what Jesus said to Nicodemus, *Ye must be born again.* Yes, my dear mother, I feel the necessity of this both for you and myself, before we can enter the kingdom of heaven; and my daily prayer is, that we, and all we love, may know what it is experimentally to feel this happy change, that old things with us may pass away, and all things become new. I am with much affection, your dutiful child.

REBECCA COHEN.

### *Rebecca Cohen's Letter to her Sister.*

My dear Sister,

I doubt you will not be a little surprised at receiving a letter from me. The reason of my writing to you is, to tell you what a sinner you are, which I fear you are ignorant of. I hope you will not think it an offence, for I mean very differently. I shall first recommend prayer to you; call upon God in all your distresses, and he will hear you.

Remember, that unless you have a new heart, you cannot enter the kingdom of heaven ; seek Jesus, and he will be found of you. Think what will be your feelings at the last day, if God should say, Depart from me, ye workers of iniquity, I know you not. But now, my dear sister, farewell, may the God of all mercies protect you, and bless, and am your affectionate sister.

REBECCA COHEN.

Gravesend, Oct. 4th, 1809.

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ORIGINAL POETRY.

CHRISTIAN CONVERSE—BY A LADY.

[CONCLUDED.]

Forever blessed be that sacred day  
Thy heavenly wisdom sanctified and made ;  
A day of audience at the court of heaven.  
Let nothing common steal those precious hours,  
Save when necessity's imperious voice,  
Or melting mercy claims th' attention due ;  
Which the Great Lawgiver, whose laws are fram'd  
To suit his subjects' character and state,  
Was given a dispensation to fulfil ;  
And more than dispensation ; He whose life  
Has a bright copy of his father's law,  
By miracles of healing, on that day,  
Drew tears of grateful pleasure from those eyes  
Which streamed before with agonizing pain.  
Still, still he works on this auspicious day ;  
Still, by his powerful influence on the mind,  
He makes the crooked straight, awakes the dead,  
Unseals the visual organs of the blind,  
Gives to the deaf the pleasing sense of sound,  
And gratifies the taste his grace bestows,  
With prelibations of celestial joy.  
God's ear is ever open, he restrains  
Our aspirations to no time or place.  
But they who can deliberately profane  
His time or place, fly in the face of heaven,  
And by their conduct tell the omniscient King,  
He wants or right, or wisdom to prescribe.  
Those solemn institutions and that time  
Which God himself saw meet to set apart  
For sacred purposes, must ever stand  
Pre-eminent as wisdom's highest school.  
Here the commission'd messenger of God,

The minister by Christ himself ordain'd  
To promulgate his gospel, to explain,  
Illustrate, and enforce his holy word,—  
Fills the most awful place, that man *can* fill,  
On this side heaven. An angel, tho' in flesh  
He opes the sacred volume; all is still,  
A fix'd attention sits on every brow;  
His lips are open'd, heavenly truth's distill'd  
Like fructifying showers on thirsty ground,  
Or like manna on the Hebrew camp—  
But Providence observes a difference here;  
Our manna is most plenteously dispens'd  
Upon that day, when Israel's was withhold.  
To all, according to their several need,  
The genuine bread of life; and blessed they,  
Tho' poor in all that wordlings covet most,—  
Happy above the king upon his throne,  
Who wants a taste for this celestial food,  
Are they, who in an honest heart receive  
By faith, with true humility and love,  
Life and sustenance from that bread divine.  
But can we taste the sweetnes of his word,  
Sit in his courts and hear his sacred name  
Extoll'd, in grateful hymns of rapt'rous praise,  
Nor feel the bowels of compassion mov'd,  
For those who share our nature, share its deep  
Ingrain'd contagion; but, alas! involved  
In heathen darkness, or, more dreadful still,  
Turn'd from the light, because their deeds are naught.  
Or can we pity, yet supinely sit?  
A barren pity this, which melts away  
In empty wishes, fluttering round the heart,  
Nor prompts a generous effort to relieve.  
Genuine compassion finds an ampler scope,  
Tho' by a false politeness fettered long,  
Which damps the good man's zeal, and makes his love  
Like smother'd embers, which no heat emit,  
To soften frozen hearts by sin congeal'd.  
But deep impressions of that heavy curse  
Which hangs suspended o'er the sinners head,  
And apprehensions of that sovereign grace  
Which only can prevent its dreadful fall,  
Kindle the slumbering embers to a flame.  
The christian rousing breaks thro' stupid forms.  
Who deems it want of courtesy to break,  
A brother's slumber, when his bed's on fire?  
Thrice happy they, who, like the golden orb,

That drinks the moisture of the crystal wave,  
To gladden nature with refreshing showers,—  
Inhale the fragrance from celestial flowers,  
To sweeten converse with ambrosial gales,  
Wafted from Paradise ; and haply fraught  
With seed, which once implanted in the heart,  
Produce the fruits of Paradise, and fit  
Their bless'd recipients for that glorious clime.  
Such was thy heavenly conversation, such  
The stream that issu'd from thy glowing heart,  
Junius, companion of my vernal hours.  
Thou, in affliction's furnace sorely try'd,  
And still refining into purer gold,  
From youths' fair morn, thy ardent spirit turn'd  
To the Redeemer, as a polar star,  
Tho' then but dimly seen, but since reveal'd  
More fully to the enquiring mind ;  
And will, I trust, with more effulgence still ;  
Yet even the dawning of thy christian day  
Was generously diffusive of its light ;  
The truths thy heart receiv'd, thy lips declar'd ;  
Vice in thy presence wore a darker hue,  
And virtue flourished, foster'd by thy smile.  
O Junius ! one short hour's converse with thee  
Was worth a common week ; tho' long o'er pass'd,  
The dear remembrance is refreshing still ;  
While friendship, form'd on a mere earthly base,  
Evaporate with the toys that give them birth,  
The sacred bond that binds my soul to thine  
Remains, and will, I trust, when time's no more.  
O for a muse like Proteus, but pure,—  
As various as the different tastes of men  
In what is innocent, but never warp'd  
To varnish folly or extenuate guilt ;  
Clear and diffusive, as the genial sun  
Which vivifies creation, and unfolds  
'Its various beauties to the ravish'd sight !  
Is this too much ? do I aspire too high ?  
Higher and higher still my muse aspires ;  
Above the circle of created suns,  
To him who plac'd the monarch of the day  
Upon his throne, and taught him when to rise ;  
Who rose himself with healing in his wings,  
To dissipate the more than midnight gloom,  
Deep shades of moral death, condensing clouds  
Which turn the heart to marble, brows to brass ;

Sad transformation ! and uncheck'd would turn  
 Men into demons, lost to all that's good.  
 He rises, and with life-restoring beams  
 Chases the dismal shades, where phantoms glare;  
 Pale ghosts of murder'd innocence and peace,  
 With all the dreadful progeny o' sin,—  
 Pride, malice, lewdness, envy and revenge.  
 He plants the living green of mercy there  
 Where rigid justice, frowns severely bright,  
 And brandished ne'er his sword of flame,  
 Unsheathe'd, and whet for execution dire !  
 An execution dire, it does perform  
 And will while God sits absolute upon  
 His throne of righteous judgment, and maintains  
 His infinite perfections free from stain :  
 Justice and mercy cannot interfere,  
 Where both are perfect. Can a storm rise  
 In the calm bosom of eternal peace ?  
 The infinite in excellence must be  
 In justice merciful, in mercy just.  
 Witness the story of our blessed Lord :—  
 His weeping life unbrighten'd by a smile :  
 The wrath his justice doomed his mercy bare.  
 Witness the trembling earth and darken'd sky !  
 The rending rocks ! O that our hearts might rend,  
 And streams of penitential sorrow flow !  
 O miracle of justice and of grace !  
 O miracle of mercy ! O the heights,  
 The lengths, the depths, the breadths, of love divine !  
 High as the heavens, and deeper than the grave,  
 Broad as infinitude, and in its length  
 Commensurate with eternity !

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### OF SIN.

He that pleads for sin, is an advocate for his accuser.

God allows us any thing but sin.

If sin be the in the fashion, we must be out of it.

Then a man shews himself to be a christian, when he chooses rather to suffer than sin.

Sin digs graves for bodies, and kindles hell for souls.

A man can never leave sin thoroughly till he loathes it heartily.

(*Mason's Remains.*)

A.

for instruction for the young and for the aged, for the children of prosperity and of affliction, for careless and for awakened sinners, and for entering into the reasonings, excusings, temptations, dulces, &c. &c. of each, and pointing out to them the way of the Lord. Heretofore is presented to the judicious Christian an opportunity of giving to every one his portion of spiritual food in due season.

What small religious tracts possessing these qualities must be highly valuable, and well suited to the important purpose of conveying divine instruction, will be readily acknowledged, but the difficulty then is, who shall there.

To remove this difficulty and to provide an abundant supply of such as have been described, that shall be always ready when called for, a society is about to be instituted, whose object will be to collect, compose, print and distribute small religious tracts, and to dispose of them to subscribers and purchasers on the lowest terms.

Here then is a favourable opportunity presented to every man, of doing good to the human race, and should it not be eagerly embraced? How loudly do the necessities of the world call for help and relief! There are millions in this highly favoured country as grossly ignorant of the way in which a sinner can be saved, as the idolaters of China; and how widely vice, wickedness, profaneness, irreligion and practical atheism prevail in every town and village, a person has but to open his eyes to see, and converse with men to hear. Viewing men in the light of immortal creatures, their case is truly deplorable. If the wicked "shall be turned into hell; and they that know not God and obey not the gospel, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" surely those who believe the scriptures should deeply feel for the misery of so many wicked creatures as we see every day around us; and be anxiously concerned by this means, as well as others, if possible, to pluck these brands out of the everlasting burnings.

Perhaps some may say, "I am endeavouring to be useful to my fellow creatures in many ways, I cannot in all." Many who read this address, are, without doubt, laying themselves out to do good to mankind; and every pious heart must rejoice in their benevolence. But would it not be well, O disciple of Jesus, to add this to the other means which you employ, and to enlarge your sphere of usefulness? Few things require less trouble, less expense, or less time. Rich Christians may very extensively disseminate the

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knowledge of Christ in this way, both by their own distribution and by the assistance of others; and persons who have not a large portion of this world's goods, may be able to devote a small sum for this purpose; which, by the divine blessing, may turn to good account.

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ARCHIBALD LOUDON.

Carlisle, June 27th, 1811.